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FAITH AND HOPE

BY H. D. C. MACLACHLAN

THE COLONEL'S TOWEL

A MISSIONARY STORY

BY SUSAN HUBBARD MARTIN

DID CHRIST COMMAND
BAPTISM?

AN EDITORIAL REPLY TO SOME
QUESTIONS

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

Faith and Hope

FAITH MAKES THE FUTURE PRESENT. It is "to be confident of what we hope for." Hope is in the future; faith is in the present. If I merely hope for a thing I may sit down and fold my arms and wait for its happening; if I have faith in it, I reach a hand into the future and live as though the thing hoped for were already here.

Hope is an attitude of expectation; faith is an attitude of possession. Hope is passive, faith is active. Hope is emotional, faith is volitional. Hope has a remnant of doubt still clinging to its skirts, faith has already trampled all doubt under foot. Hope is in time, faith in eternity. Hope lives by the time piece of earth, which crawls from hour to hour; faith lives by the clock of God, which is always at high-noon.

One can readily see, therefore, what the scripture writer means when he says that "faith is the confidence of things hoped for." He means that it is the bringing of the power of future blessings so to bear on the present that the life that now is is irradiated with the glory of that which is to come. To have faith in the promises of God is not merely to believe that such and such good things will come to pass, but to help God fulfil his promises by living as though they were already in some sense realized.

To have faith in a life beyond death is to have such a strong grip on it that our lives to-day and every day are lived in the environment of eternity—in that supernatural world where eternal values already have the right of way. To believe in the future reward of goodness is to realize its present reward. To believe in that vision of our souls for the advancement of Christ's kingdom is not merely to hope for it, but to take it for granted, and go forth to do battle for it with the glad confidence of one who is as certain of its success as of the rising and setting of the sun.

Faith, therefore, produces two qualities of soul that are of inestimable value. The first is confidence. To go into the fight sure of success because God is on our side, is to have the battle already half won. Confidence of this sort—which is as far from egotism and self-confidence as day is from night—at once strengthens the man who possesses it, confirms his companions-in-arms, and proportionately discourages the enemy.

Confidence is infectious—hypnotic. It is the one great essential of spiritual leadership. The man of faith believes in himself because he believes in the justice of his cause; and so, begetting faith in others, makes heroes out of common clay, and leads, as did Moses, a mob of slaves to glorious victory.

Faith also begets joy, and joy, too, is strength. To have faith is to have the promised reward, the future, so vividly present to the soul that the harvest begins to be reaped almost when the seed is being sown. It is not at all necessary that we "go forth with weeping, sowing precious seed." On the contrary, the best sowers are those that have gone forth with a shout

and a song because by faith they saw the broad fields of grain already whitening in the sun.

It is true that the great heroes of faith have been men of much sorrow and suffering, but they also have been men of profoundest joy. It was the same Paul who penned that terrible catalogue of woes in the Eleventh of Second Corinthians, who also wrote only a few years later: "Rejoice in the Lord always: again I will say rejoice." It was Jesus who in the very shadow of the cross said: "This my joy, therefore, is fulfilled." It is of a man of such faith that Tennyson writes:

"The men who met him rounded on their heels
And wondered after him, because his face
Shone like the countenance of a priest of old
Against a flame about a sacrifice
Kindled by fire from heaven: so glad was he."

Faith is at once a demand on the universe that the things that are shall become conformable to the things that ought to be and an endeavor, so far as in us lies, to make them conformable. One cannot have faith in God or devil without striving to make either the one or the other the captain of his soul and monarch of the world. Faith does not stop with reciting creeds, but takes the form of words and clothes it in the flesh and blood of human lives and institutions. To believe in the Fatherhood of God is not to repeat the Pater Noster, but actually to live in the comfort and peace of God's paternal care. To believe in immortality is not to understand an argument, but to cultivate the immortal part of you—to live in the power of an endless life. To have faith in any good cause whatsoever is not merely to understand and love it, but to pledge oneself, body, soul and spirit to the bringing of it to pass.

To have faith is to be sure that the ideals which shine on the horizon of our hopes are not mere cloud-land capes, but really the first dim outlines of the promised land; that God is not mocking us with the visions that draw our souls upwards; that "the light that never was on sea or land" is not unreal, but the most real of all the visions that disturb the sloth of our souls; that the ideals we follow, so slowly and heavily, are not jack o' lanterns hung out by some inexplicable, maleficent power to lead us astray, but are the very lamps of God to light our feet in the paths of peace and power. For many of us—for the most of us—perhaps—immersed as we are in the things of sense, ideals are but rare visitants from another world, and then come only to glitter fitfully awhile on the horizon like the Northern lights.

But for the true man of faith the ideal is a fixed star—the ever present inspiration and motive-power of his life. His actions are controlled not by the things that are, but by the things that ought to be; not by the things seen, but by the things unseen.

H. D. MACLACHLAN.

Social Survey

The Corn Crop and the Whisky Output

The distillers succeeded, by means they understand, in getting the papers of the country to publish recently the assertion that "sixty per cent of all corn produced by the farmers of the United States goes into whisky." The distiller would fain pose as the "farmer's best customer." But the last corn crop reported in government table was that of 1910, and amounted to 3,125,713,000 bushels, whose value at the farm is put down at \$1,523,968,000. Sixty per cent of this means \$914,380,800, which is more than the entire output of liquors is worth after distillation, all materials, cost of plant and labor being added. It is usually estimated that all liquors manufactured in the United States consume—some would say destroy—two per cent of the various grains grown in the country. Such an estimate is based upon the statistics of the department of agriculture issued in 1908, and was given by Secretary Wilson to W. E. Curtiss. The despatch so widely published multiplies this by thirty, that's all. But the publicity advocates employed by the trade evidently think that a lie well stuck to will serve as well as if it were true. The farmers will never know the difference.—Won't they?

Censored American History

Roman Catholics of Denver have succeeded in throwing out of the public schools of that city an American history that was obnoxious to them; our Episcopal brethren in Ohio have protested as a diocese against an English history used in the schools of that state, which they think does not fairly state the causes and effects of the Reformation under Henry VIII. That is the old route down which the public schools always travel when they first throw out the Bible. In Holland, the process has gone so far that in one of their universities they refused longer to teach the history of the Netherlands at all, and the elder pupils, to pass the time, were reported to spend on dancing the hours formerly given to the story of William of Nassau. In America we can always fall back on manual training and domestic science. If there is any country in the world where the system of education is more clearly "up in the air" than it is in America, we have not heard of it. By the way, one of the high schools in Cook County graduated this summer with a ball!

Prosperity of Argentine Republic

The Argentine republic is on the boom. The area under cultivation in the republic now exceeds 54,000,000 acres, and there are 10,843 miles of railways. The imports in 1911 amounted in value to \$366,810,686 gold, and the exports to \$324,697,533. The extensive and increasing demands from foreign countries for Argentine beef bid fair to leave the country without cattle sufficient to supply local needs. The president of the nation has instructed the minister of agriculture to investigate the matter, and make such recommendations as the situation may warrant. Various societies interested in the cattle industry have also taken the matter under advisement, so serious has the situation shown itself. Reports received from many of the investigators substantiate the statement that the annual slaughter of cattle by packing companies far exceeds the increase of the herds for the same period. Legislation looking to the limiting of the number of cattle slaughtered to the number represented by the yearly increase is proposed as the sole solution. The Argentine possesses vast tracts of idle and uncultivated lands admirably adapted to stock raising. The government invites immigrants of the right sort to come there. Conditions require that the prospective settler have some means to subsist while the soil is being made tillable and the cattle raised; otherwise the farmer will fail to achieve that success which climate and conditions insure.

—Female suffrage workers are hard at it in Chicago. The Illinois Equal Suffrage Association is issuing a miniature newspaper called the Press Bulletin. It is designed to awaken and keep awake interest in equal suffrage. The first issue of the new publication was out last Saturday. Suffrage workers, armed with the public policy petition providing for more than one amendment a year to the state constitution, and for equal suffrage, are invading the loop district in an effort to obtain 100,000 signatures before fall. Office buildings, department stores, railway stations, restaurants, railway

yards and hotels are being visited by suffrage workers. "The progressive movement has come to stay on the Pacific coast. Women are studying, helping, thinking everywhere, and in every way in the work of cleaning California. The women of California, since their enfranchisement, claim that they have stopped the ravages of the liquor traffic, have stopped the white slave traffic, accomplished many prison reforms, and started recreation centers throughout the state that will build up the communities and make better men and women."

—During Mr. Bryan's campaign against Governor Harmon in Ohio, he said: "I shall never be nominated again. My most prized possessions are 100 letters in my safe at Lincoln, written to me by Nebraska men when I had enlisted in the Spanish war, in which they offered to substitute at the front for me. Many of these letters were poorly written and some of them were illiterate, but the tenor of them all was that I had a mission to perform in the public life of the nation, while the writer of each had no one dependent upon him, regarded himself as a more or less worthless citizen, compared with me, and said his life would never be missed." He said the other day, "Those 100 men were willing to die for me, and I would rather die now than desert the ideals they had of me and of my public service. If ever temptation has come my way, if ever I could have gained by cheating, the thought of those 100 men always confronted me. My life work is consecrated to the 100 men who offered to die for me, and I shall never give up."

—The Catholic church becomes more and more worried over the spread of socialism as the days go by. A warning has been sent out to archbishops in America emphasizing the necessity of more Catholic churches to offset this danger. Reports of studies recently made in Vienna and Paris, centers of socialism, about the equipment of Catholics in those cities, or rather the lack of equipment, have been transmitted to archbishops. Parishes with 5,000 to 10,000 communicants are depreciated, and archbishops are urged to increase the number of churches, if they can possibly do so. Old Catholic strongholds like the Austrian and French capitals are, the report shows, badly off for churches. In one district of Vienna, there are 25,000 Catholics to attend each church; in another, there are 35,000 to each church; and in still another, there is only one church for 70,000 Catholic population. Paris reports are even worse.

—Drastic measures to avert accidents in the streets of London are demanded. It is alleged that a reign of terror exists, mainly because of the large increase in the number of motor buses. John Benn, leader of the municipal progressives, advocates the establishment of a central authority to regulate the number of buses admitted on any route. He asserts that the motor bus trust is adding vehicles and speeding up in order to "hustle the municipal trams off the streets." The war between the buses and the street cars is bitter. They often battle for the right of way, involving danger to life and limb. The police are accused of negligence in permitting these struggles. The taxicabs are also blamed for reckless driving due to the general scramble to win fares.

—Excursion steamers on Lake Michigan during the summer season will be under the continual observation of the federal authorities. A corps of government agents from the office of the division superintendent of the department of justice will patrol the large excursion boats with a view of ending drinking and rowdism. The government recently decided, it is stated, that under the federal laws governing lake traffic, it has the right to prevent, in many instances, the carrying of liquor aboard boats.

—So great is the number of Spanish-speaking people in the United States, and especially in the South and Southwest, that the American Bible Society and some of the American mission boards are joining with the British and Foreign Bible Society to make a new translation of the Bible expressly for them. The commission is to begin its sittings this summer, and, in order to obtain greater perfectness in language, will hold its sessions in Spain itself.

—The following gentlemen, more or less prominent in public life, are responsible for the democratic platform at Baltimore: W. J. Bryan, John W. Kern, C. C. Culberson, J. A. O'Gorman, Isador Rayner, A. H. Dockery, D. J. Walsh, Atlee Pomerene, Thomas S. Martin, S. W. Belford, R. T. Broussard, G. W. Fithian. Most of these platform framers are United States senators.

—Miss Anna A. Malley, socialist lecturer and writer, of Everett, and once business manager of the New York Call, will head the socialist state ticket in Washington, the count of the referendum vote giving her the nomination for governor over Richard Winsor, of Seattle, by a majority of 850.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Baptists and Unity

A writer in the *Standard* (Baptist) summarizes the position of that denomination on the subject of Christian union as follows:

Is there not ample justification for our continued existence as a denomination, not for its own sake, but for the sake of a sound Christianity? This proposition we hold true: The existence of a denomination is justified when it stands for distinctive principles vital to the salvation and development of the individual soul and vital to the spiritual life and character of the Christian church. As to the obliteration of denominations we hold that those which have no such vital differences, and have most in common, should first get together; and that until this is done it is unseemly to throw stones at us as disturbers of the unity of Christendom or to exercise the lachrymal glands too copiously over our separations. Let the work of consolidation of denominations begin along the lines of least resistance. Meanwhile, though formal church unity may be a chimera, there may be, indeed there is, Christian unity between different denominations; for these various flocks of the one great fold usually live in peace with one another, the fighting, if any, being done by a few bellicose rams. Our own mission in and for Christendom is to be prosecuted in the spirit of Christian love and it is for us to prove that a sane, self-respecting denominationalism is not hostile to Christian unity any more than pronounced patriotism is incompatible with international clasping of hands between republics and monarchies in the interest of righteousness and peace.

Now, briefly, as to our conjoint mission. This means work in common with others for the world's evangelization. Important as our distinctive denominational principles are, our chief mission is not to make Baptists, but to do our part as a great denomination in winning the world for Christ.

Our query is, What is there in such a statement that will not be applicable to every other denomination in Christendom? It is true that the author of the above declares that "our chief mission is not to make Baptists, but to do our part as a great denomination in winning the world for Christ"; but is there not in all such utterances the vague feeling that making Baptists and winning the world for Christ are identical tasks? We are all so imbued with the denominational conception of Christianity that we cannot draw the line between the particular and the universal. Now all denominations have some of the essential features of Christianity, some express them much better than others, but we believe that not any one of them can so embody the salient features of our great religion as to compel the recognition of its right to be the sole expositor of the fundamentals. Hence, there will ever remain the distinction between the denominational forms of Christianity and the essence, which can only be maintained in its purity and given to the world by a union of all the forces of Christendom in which the denominational features and the sectarian spirit cannot have a part. With many sects claiming to have discovered the true faith, one need not be surprised at the attempts to make the sect equal to the whole, and to claim identity with the apostolic models.

Discussions Among the Episcopalians

In many of the churches the cost of administering the various Boards has come up for discussion, the impression in many instances being that there is more butter than bread. There seems to be no way out of the difficulty at the present time. Efficient men must be had to carry out the policies of the different organizations of the church; the cost of maintenance is heavy, and if results are secured it would seem that the investment was wise. We cannot speak of the wisdom which demands the disproportion between the maintenance of a staff of workers in a vast territory, and the cost of the overseers, as indicated in the item below which we borrow from the *Congregationalist*. Our readers will not miss the discussion therein on the merits of the episcopacy as a basis of union.

The United Clericus of Episcopalians in the far Northwest has been convening in Portland. Its attendants came not only from Oregon, Washington and other Pacific communities, but also from across the Canadian line from Vancouver and British Columbia. For that reason a discussion on the Episcopacy in Relation to Church Union was of more than conventional interest and significance. The clergyman who introduced the subject made statements in his paper which bordered on the sensational. For instance, he presented figures indicating that all the ordinary clergy and deaconesses on the Pacific Coast cost the general board of missions less than \$33,000, while it required over \$23,000 for the seven bishops over them; that, in one instance, "the bishop has cost the board nearly three times as much as all the other clergy

put together." The speaker criticised the lack of a central head, with each bishop "under no supervision or oversight," and declared that certain rules of ordination were "habitually disregarded with impunity." Naturally, after such scathing indictments, there were many calls from the floor for speeches from the bishops present. The latter, for the most part, declined to enter the discussion, which, therefore, shifted to grounds more intimately connected with the topic in hand. At this time, some remarks by Principal Vance of Vancouver may be considered fairly typical. Admitting that "there is no great movement toward the Anglican Church," he went on to say, "whatever may be true about divine rights vested in hierarchies, it is true they are not favorable for the ecclesiastical unity we say they secure. We cannot be so certain from the New Testament about the episcopacy as to say we will accept no union except the episcopacy be a basis of union." In view of the efforts now being made by our Episcopalian friends toward a world conference on Christian unity, these insurgent declarations on the episcopacy—the inevitable stumbling block of all union movements—are worth considering.

Progressives and Conservatives

The following from the *Presbyterian Banner* is an excellent contribution to the study of the forces which are now being felt in every phase of our activities. It is these two forces which in our political life at the present moment are responsible for the severing of life-long friendships, for the tensions in the business world which sooner or later must end in hardships for many, and for the chasms in the great political parties. Here again is where the lines are drawn in all the churches, the progressives on the one side and the conservatives on the other. But we believe that between these two forces the best things in church and state will be conserved; one is a check upon the other. One will restrain the speed and quicken the pace of the other. Each will be a corrective of the other's faults. Our readers will give their consideration to these timely words from our esteemed contemporary.

But as conservatism itself is simply accumulated progress, progress also is a necessary principle and process. Our whole human world is alive, and life is ever sprouting and expanding. The oak cannot be kept in the acorn, nor the eagle in its shell. The civilization that has been marching forward for thousands of years cannot be suddenly stopped at the present point. The river of progress cannot be arrested and turned into a stagnant and poisonous pool. And there is no standing still. Life must either go forward or backward, wax luster or wither, grow into finer fruit or decay at the root.

The materials of the past must be constantly reshaped to closer adaptation and higher efficiency. The machinery of yesterday is thrown on the scrap-heap today, and more effective and economical machinery is installed. Our knowledge is being constantly corrected and enlarged, fact being added to fact, and theory giving way to theory, and thus science is ever approximating to reality and mounting to mastery. Our political and social and religious institutions are undergoing the same change and adaptation to our ideas and needs. An institution or agency, such as a political party and platform or a religious creed and organization, may last a long time and slowly get out of adjustment. Accumulating progress and expanding life will then press upon it in increasing force until it must give way, either in a revolution or convulsion or in plastic reorganization and adjustment. Nothing is so fixed and certain or so sacrosanct and inviolable that it must not be touched and changed by this process. Everything at times must go into the melting pot and come out purged of its dross. These two processes are often at seeming variance and destructive strife and may give alarm to timid souls. But both are good and necessary and will surely work out some larger result and better thing. We should, therefore, be calm and patient while the process of adjustment is being wrought out, refrain from taking alarm or giving offense, and have faith that the ultimate issue will be larger truth and goodness.

Every one, then, should be both a conservative and a progressive. It would be blind folly to deny the progress of the past and to try to cast it away; and it would equally be blind bigotry to think that the past is perfect and has left nothing for us to learn. We should strive to appreciate and be loyal to what has been gained and at the same time should have a clear eye and receptive mind for growing truth and life. The just and happy combination of the two states of mind is the ideal we should strive to attain and maintain. Conservatism keeps its feet on the solid ground, but progress also sees majestic white visions on the horizon which it strives to reach; conservatism keeps the root of the past firmly planted, but progress cultivates this root so that it bursts into leaf and blossom and then gathers its fruit.

I have thrown out in life these four anchors—my faith in goodness, my faith in the possibilities of men's accomplishment of goodness, my faith in Jesus Christ as the ideal of goodness, and my faith in the divine helpfulness in the world to help me to goodness.—Lyman Abbott.

A Sunday sermon transmuted into Monday manhood is the want—no, the need—of the world. We are too prone to toss sermon and Sunday paper into the waste basket together.

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Faith and Works

James preached a gospel of loving deeds. Men may have thought he was coldly practical, but, if they did, it was because they were more familiar with the froth of religion than with its deep currents of faith and emotion. James planted his feet firmly on the earth. He stood where the work of life was being done and he was one of the workers. He knew the power of wealth to turn little fellows into tyrants and how easy it was for the poor to become embittered by their poverty. He saw about him the hungry, the sick, the lovers of pleasure, the busy-bodies, and the presumptuous, and he sought to give aid to them all according to their various needs.

If James insisted that the facts of life be squarely faced, it was not for the purpose of destroying enthusiasm and hope. He was a man of faith. He exposed folly that he might create interest in what was worth while. In our superficial moods, we class men like James with the cynics. We resent their sharp words about our enervating pleasures and our heartless commercialism. We flatter ourselves that we know life and that our critics are ignorant. We fail to see that they are inviting us to have a better opinion of ourselves. They do not esteem lightly the heroes and martyrs of patriotism and religion. They reverence childhood. They are always ready to encourage the burden-bearers of humanity. They believe we were made for fellowship with God and they show their faith by their actions.

Paul emphasized the quality and the source of the religious life. He had learned that the bad man does bad deeds and that the motive must be right before the conduct can be right. One may visit the sick, feed the hungry, clothe the naked, and go through the forms of worship without having love for God or man. Faith is acquaintance with God. It is access to the source of all goodness. Hence Paul sets the man of faith over against the formalist and the hypocrite. Good deeds, he feels certain, will issue from the life that is joined to Christ. God gives himself freely to his children because he is what he is. He could not withhold himself from them and remain the loving Father. Those who are like him also give themselves freely to the children of God.

Formalism had entered the church when James wrote. Men were reciting the ancient creed of Israel, "The Lord our God is one Lord;" and meaning about as much by it as if they had recited, "I believe that the Jordan flows into the Dead Sea." Morality and religion seem to have stood apart. James reminded his readers that God is the source of every good and perfect gift and that faith in such a God is social in its expression. Demons acknowledged the existence of the one God but they did not change their habits. Faith is not faith unless it is shared. Without deeds it cannot prove its existence. Apart from works it has no place whatever in this world.

What are the deeds of faith? Among them must be included thoughts, words, and what we commonly call acts. Man thinks, and he expresses his thoughts in words and in acts. The things he says and does react upon his thinking. There is really no line to be drawn between thinking and speaking and doing. They are all one. If the deed is wrong, the thought is wrong. The man of loving thought will act right. To say to the naked and the hungry, "Go in peace, be ye warmed and filled;" and yet not to give them the things needful for the body, is to lie. The word is not right. There is one law, James tells us, and that is, "Thou shalt love thy neighbor as thyself." The commandments are directions for fulfilling the law of love. They refer to thought, speech, and actions.

A narrow conception of the useful is responsible for much of the criticism that is directed against the church. The church can be improved and its friends should be the first to point out its weaknesses. But when the church is attending faithfully to its chief business, that of awakening in men the noblest ambitions and of assuring them that they are on the side of the eternal God when they fight for character, then it is that the spiritually poverty-stricken denounce the church as a mischievous institution. The church ought to give its support to every enterprise that has for its object the relief of distress, the curing of disease, the removal of burdens from the overworked, or the overthrow of evil institutions. This work and any other it may do must be done in its own way. It must come to the aid of the social workers and learn of them, but it must have its own message. Its power comes from the spiritual in man and its usefulness is in ministering to the spiritual. Its methods may vary with time and place; its aim remains the same. [Mid-week Service, July 17, James 2:14-24.]

S. J.

Did Jesus Authorize Baptism?

Probably the most significant papers read at the Kansas City Congress last April were the two by Professor F. O. Norton of Drake University and Dr. Burris A. Jenkins of Kansas City on the effect of critical scholarship upon the problem of Christian union. Dr. Norton's thesis was substantially this, that critical scholarship eliminates many of the old causes of division by providing a corrected text of the New Testament in which neither side of the old quarrels can find any support.

As illustrations the doctrines of the trinity and of immersion-baptism were used. The New Testament texts in which the trinitarian formula occurs were shown conclusively to be late interpolations. Likewise the texts which assume to put the explicit authority of Jesus back of the ordinance of baptism were examined and incontestable evidence was brought forward showing that these also did not belong to the original manuscripts but were interpolated at a later date.

With Professor Norton Dr. Jenkins was in substantial agreement, though questioning some details of his arguments. Since these papers were read many references have been made to their thesis by the press, and a considerable body of opinion and inquiry has expressed itself in correspondence addressed to the editors of The Christian Century. A list of questions has been sent us by Rev. J. C. Creel of Plattsburg, Mo., typical of many other inquiries. In a personal note to Dr. Willett he says:

"I wish you to take your leisure in answering these questions in The Christian Century; but I desire you to make your answers as full as you can conveniently do. I know quite a number of preachers who are interested in these questions; and as you are well equipped in this field the questions are submitted to you."

The editors have prepared their reply to Mr. Creel's questions with care. With respect to certain matters of fact we have appealed to Dr. Norton, whose knowledge of the field is that of a trained authority while our own is quite general. The opinions expressed in our editorial are our own opinions, not Dr. Norton's, who may for aught we know hold quite otherwise. For his assistance, however, in putting us in possession of much valuable data it is a pleasure to acknowledge our obligation.

Once more The Christian Century must state its belief that the question of baptism is not to be settled finally by an appeal to technical scholarship. Not many of us are prepared to walk with Drs. Norton and Jenkins in the highly scholarly field of patristic Greek. But we are not helpless on that account. Whether "water" in John 3:5 and the baptismal clause of Matt. 28:19 were or were not in fact the words of our Lord does not affect the validity of baptism. As we say in answer to the eighth question below, baptism does not depend upon *authority*—it depends upon the Church. If there is to be a Church (such as the Christian Church

has been from the beginning) there will be baptism. If these portions of these two texts under consideration are not in fact the words of our Lord then we have lost nothing except our traditional legalistic support of the dogma of immersion-baptism—and that is a glorious riddance.

Mr. Creel's questions and our responses are as follows:

1. Is there a single MS copy or version of Matthew's gospel known that does not contain the words "baptizing them into the name of the Father and of the Son and of the Holy Ghost?"

Answer. All known MSS or versions of the concluding verses of Matthew have these words, but in the Sinaitic Syriac and the oldest Latin the pages of the MSS containing the conclusion of Matthew have been lost. It should be noted in this connection that none of the MSS or versions of the New Testament which we possess are older than the fourth century, three hundred years after the original documents were written and that students of the New Testament agree that whatever doctrinal corruptions there are were made during the first two centuries.

2. In what work or works of Eusebius Pamphilus are the words "Go ye, teach all nations in my name" quoted as Matthew 28:19? I can find only one such quotation in his ecclesiastical history, Book III, chapter 5, page 86, in a work, "A Historical Review of the Council of Nice" with translations by the Rev. Isaac Doile, D. D., page 43. In a "Letter of Eusebius Pamphilus to the Church of Caesarea," Matthew 28:19 is quoted in full as it stands in our common version.

Answer: The quotation referred to should be "Go ye and make disciples of all the nations in my name." It is found in "Demonstratio Evangelica," "Theophania," "Historia Ecclesiastica," "Oratio de Laudibus Constantini," "Commentarium in Isaiam," "Comment. in Psal.," and in a catena patrum published by Mai. In writings traditionally ascribed to Eusebius as written after the council of Nicea are found four citations of the ordinary text. One of these in the Syriac Theophany 4:8 cannot be regarded as an attestation, for the Syrian translator has evidently availed himself of the common labor saving device of copying five consecutive verses from his own Syriac version. Two others occur in controversial works (Contra Marcellum and De Ecclesiastica Theologia) whose authorship is doubtful. The fourth is in a letter quoted by Socrates (who wrote about 440 A. D.) as part of a quotation of the first form of the Nicene creed. If it should be contended that any of these are genuine attestations of the ordinary reading, it must be noticed that they are after the Council of Nicea where the great controversy about the Trinity was settled and Christ was declared to be "very God of very God." It would seem natural that Eusebius, even if he had never seen our form of the text before he went to that Council, would afterwards quote it in the authorized form in view of his opinion expressed in his commenting on Mark 16:9-20, namely, that although that passage was not found in "the accurate copies of the Gospel according to Mark," yet assuming that the view of one "not daring to reject anything whatever that is in any way current in the Scriptures of the Gospels" is true, since "the reading is double as in many other cases each reading must be received."

3. Is it not true that Ignatius (A. D. 30-107) in the Epistle to the Philadelphians quotes Matthew 28:19 as containing the baptismal formula?

Answer. No. The genuine epistle of Ignatius to the Philadelphians does not contain this quotation. It is found only in the Longer Greek recension which Dr. Swete says, "contains, besides the seven genuine Epistles in an interpolated form, six others, viz., a correspondence between Ignatius and Mary of Cassobola, and letters purporting to be written by Ignatius to the Tarsians, Philippians, and Antiochenes, and to one Hero. Lightfoot has convincingly shown that these interpolations and forgeries are due to a writer of the fourth century, and of Syrian origin; and more recently Brightman, following in the steps of Lagarde, Harnack, and Funk, has identified the pseudo-Ignatius with the compiler of the Apostolical Constitutions." The Ignatian letters were written about 110 A. D.

4. Does not Justin Martyr (A. D. 110-65) quote substantially Matthew 28:19 as it reads in our common version?

Answer. No. He makes use of the names of the Father, Son and Holy Spirit in connection with baptism, but not by any means as a quotation from Matthew 28:19. By this time there had been added to the originally simple ceremony of single immersion in the name of Christ a period of preparation by fasts, vigils, and confession of sins, trine immersion into the name of the Father and of the Son and of the Holy Spirit, unction or anointing of oil, sponsors, public renunciation of the devil before the head of the com-

munity, ceremonial tasting of milk and honey, etc. There is evidence in fact that Justin Martyr did not have our form of Matthew 28:19, for in his chapter on baptism he quotes Isaiah 60:1-20 as Scripture authority for baptism and appeals to tradition to support the use of the three-fold name, whereas it is his custom to quote directly the words of Christ whenever he knows any that will support his doctrine. He seems to refer to the Eusebian form of Matthew 28:19 in his dialogue with Trypho when he says, "God hath not yet inflicted nor inflicts the judgment, knowing that even today some are being made disciples in the name of his Christ and are abandoning the path of error. . . . being illumined by the name of this Christ."

5. Does not the Didache or the teaching of the twelve apostles which the majority of critics date about 90-150 contain the baptismal formula as now found in Matthew 28:19?

Answer. Yes, but the Didache is a mixed composition of uncertain date. With reference to this Dr. Swete says, "In its present form it is clearly a composite work. The substance of the first part (c. 1-6), which is purely ethical, seems to have been borrowed from a Jewish source known as The Two Ways; the second part (c. 7-16) deals with such peculiarly Christian topics as Baptism, the Eucharist, the Ministry, both itinerant and local, the hope of the Second Coming. The date of the compilation is uncertain; Harnack ventures only to say that it falls between the date of the Epistle of Barnabas (A. D. 131) and the year A. D. 160."

6. Does not Clement of Alexandria near the close of the second century quote the exact words of the Didache as "Scripture?"

Answer. You probably refer to the passage in which Clement says: "It is such a one that is by Scripture called a thief. It is therefore said, 'Son, be not a liar, for falsehood leads to theft.'" This may mean merely that the admonition was given because the "Scripture" characterized such a person as a thief. Even if it could be shown that Clement regarded the Didache as "Scripture" that would not seem to be of much service here as it would prove too much. We would have "Scripture" for trine effusion et cetera. Dr. Bittell in the Roberts-Donaldson edition of the ante-Nicene fathers says of the Didache, "Of its apostolic origin no one should presume to speak, since the text of the document makes no such claim and internal evidence is obviously against such a suggestion." Eusebius names among "spurious" works "the so-called teachings of the Apostles."

7. As all scholars and critics now reject Mark 16:15 and 16 as being genuine "Scripture" and some of the critics claim that the baptismal formula is an interpolation, if this is true then do we have a command from Jesus to baptize anyone?

Answer. We have no such command from Jesus.

8. If the New Testament contains no command of Jesus to baptize anyone, then by what authority did the apostles administer the ordinance of baptism?

Answer. The apostles did not have the New Testament. It was not in existence during the time of the conversions reported in Acts and consequently the preface to your question does not really have any bearing upon the question itself. The question then simply becomes, by what authority did the apostles administer the ordinance of baptism? To which we would reply that the apostles administered baptism simply because they could not carry out their Master's commission to make disciples without administering it. Christian baptism is the act of initiating a convert into the Church, the body of Christ. Whether or not the apostles received explicit authority from Christ to organize the Church it is clear that a Church was the inevitable result of "making disciples of all nations." Such disciples would be bound together in a communal life. This communal life was itself the Church, the body of Christ. Like other social institutions it received new members by a definite act in which both community and candidate participated—in other words, an initiation. Baptism was this act of initiating a convert into this community, of incorporating him into the body of Christ. There would have been no definite community, no institution, no Church, had there been no baptism, no definite act of initiation. Thus we see that baptism does not depend upon the legal authority of Jesus expressed in an explicit command. Whether he actually commanded it or not, he might reasonably have done so. And, again, even if he did not actually command it it was inevitable that his apostles, engaged in carrying out the program of "making disciples" and organizing them into a definite social community, would administer it. As to the particular form by which they would administer it we do not now speak; that was no doubt determined by the incident of custom. But the essential baptismal act was not incidental; it was inherent in the enterprise of propagating Christianity.

Editorial Table Talk

A Church's Appreciation of Workingmen

It was an act of singular grace on the part of First Church, Springfield, Ill., to set apart an evening of dedication week for a banquet to the workingmen whose hands had built the beautiful new house of worship. That kind of appreciation interprets the new feeling growing up in the church toward labor. Faithful and conscientious manual work on a church building is just as honorable and should receive the same honor as the faithful and conscientious work of the architect or the faithful and conscientious gifts of the generous-hearted church membership. But it is as significant as it is regrettable that out of an expected attendance of 250 persons only about fifty sat down. This may be partly accounted for by the fact that a certain portion of the workmen were Catholics. Besides, it is possible some may have suspected that the church intended to use the occasion to solicit money to pay for the new building. But after such allowances are made the fact remains that the problem of engaging the interest of the rank and file of workingmen in the average prosperous church, even in its social functions, is fraught with great difficulty. Even in the best, the most democratic, of our protestant churches—and Springfield's First church is one of the best and most democratic—the caste scheme of secular society has ingrained itself. Our protestant churches all lack that sense of catholicity, the feeling that the Church is the Mother of us all as God is the Father of us all, which the Roman church cultivates. And it is just here that one of the saddest results of our sectarian divisions is disclosed. Our churches will never possess the sense of catholicity until they are in truth catholic. From this as from every other angle of approach the problem of Christian union would seem to be the biggest and most urgent problem of the time.

Plain Speech, But Evidently Needed

There may be good and intelligent men who differ with The Christian Century in its disapproval of the action of the trustees of Berkeley Bible Seminary in California in peremptorily dismissing Dean H. H. Guy, Prof. Walter Stairs, Dr. H. O. Breeden and Dr. W. P. Bentley from its faculty on account of their progressive leanings, but we feel pretty well assured that no good and intelligent man will take exception to our condemnation of the course of these same trustees in using or allowing to be used some \$13,000 of the scant endowment fund of the seminary for current operating expenses during the past three years.

Attention has been called to the facts in regard to this procedure by an editorial in the Christian Evangelist which sets forth the facts but seems totally unaware of their moral implications. Not a hint of condemnation is contained in the article. The facts are written up in a regretful vein as indicating the financial stress under which the seminary has labored, but the reader neither gets the impression that this sort of thing is illegitimate nor particularly exceptional.

And the humiliating fact is that it is not particularly exceptional in the Disciples' educational practices. The hands of some of our colleges have only within recent years been washed clean of this same practice of misappropriating funds.

It is believed by many discreet educational workers that one of the big difficulties in the way of our educational progress has been the uncertainty with which the security and permanence of endowment funds have been regarded by men and women who had money to give. More than one college president and board of trustees have been guilty in the earlier years of their institution's life of betraying the trust that had been reposed in them precisely as the Berkeley officials have been guilty in this instance. Generous-minded men and women have no doubt often been deterred from making gifts to colleges on learning of certain of the more notorious instances of such careless administration.

It should be said that in recent years there has been an all around stiffening-up of the policy of college boards in the conservation of their endowments. The costliness and immorality of the lax course of earlier years has been brought home to college officers with such force and clearness as to render any further lapse unlikely.

This does but increase our amazement that the president of Berkeley Seminary and his board of trustees should be found guilty of a practice which, while always plainly immoral, has recently been definitively abandoned by all self-respecting institutions. Of

the pitifully small endowment—between thirty and forty thousand dollars—the amount taken wrongfully is more than one-third. The fact that pledges aggregating \$20,000 had been secured for the current expenses of the institution in no degree palliates the wrong in consuming funds which had been given and received as a perpetual endowment.

The trustees of a college or seminary are the bearers of a trust from those who have given their money to the institution. Some of these are dead, some are living. Their gifts were made in the faith that the trustees would use all human means to keep the fund inviolate, using only the interest on the original capital.

A board of trustees or a president who allows the original capital itself to be tampered with is guilty of a breach of trust.

These are very plain words. But they evidently need to be spoken, not only because of the flagrant practice of Berkeley Seminary but because this practice could be reported with such ingenuousness by a responsible Christian newspaper.

In the interest of every college that is conscientiously guarding its sacred funds every instance of such misappropriation should receive the public condemnation that is its due.

A Character Assassin

If ever the detective machinery of our police department had cause to get busy it is just now. The disappearance of the man Henning who framed up a charge of alienating his wife's affections against Clarence S. Funk, of Chicago, and followed his case through to its ignominious break-down after the jury had been out fifteen minutes, ought to make the fingers of the detective service fairly itch with eagerness to apprehend him. If the law once got hold of Henning he could, no doubt, be compelled to lead the court to the men behind him who had sufficient motive for attempting to assassinate Mr. Funk's character and who furnished the money to their willing tool to do so.

Mr. Funk is the man who testified that Edward Hines, the Chicago lumberman, had asked him to pay \$10,000, his share of the \$100,000 that Hines had spent to "put Lorimer over." Ever since this testimony was given Mr. Funk has been hounded by detectives, presumably in Mr. Hines' employ. Some months ago the sensational story of Henning's charges was published. The trial came off the last of June. Alleged fact and circumstances were testified to by Henning's two witnesses. On cross-examination both Henning and his corroborators were made to appear ridiculous. Their story was not only preposterous but flimsily so. It was shown that he has been living with his wife since the suit was begun, that he and she are both supplied with abundant money from some source which they are unwilling to divulge. The reputation of Mr. Funk is too well established in the community to be so much as soiled by the unclean story told by this creature. But the attempt to ruin a man of Mr. Funk's probity puts a duty up to the police and the law that should be discharged without a twinge of hesitation.

Unfortunately the law provides no punishment adequate to such moral assassination as Henning attempted. If any crime deserves a life sentence a conspiracy to ruin a man's reputation deserves it. Let the law search for Henning until it finds him. Then having dealt out its maximum punishment to him let it go back of him to the stronger and more responsible sources of his crime and bring them to light and to their deserts.

—The decennial record of the class of 1901, of Princeton University, shows that the average income of the members of that class ten years after graduation is almost \$4,000. The table includes the earnings of each year since graduation, and increases steadily, except for the seventh year, which was the time of the 1907 panic. Lawyers lead the list at the end of ten years with an average of \$4,994.88, and the business men, including bankers, insurance men, and publishers, are close seconds with an average of \$4,684.69. The incomes from business, medicine, and law increase more rapidly than those from the other pursuits. The average incomes were: First year, \$706.44; second, \$902.39; third, \$1,198.94; fourth, \$1,651.15; fifth, \$2,039.42; sixth, \$2,408.30; seventh, \$2,482.33; eighth, \$2,709.37; ninth, \$3,221.89, and tenth year, \$3,803.58. This record includes only individual earnings, and is exclusive of allowances and legacies.

—"I am breathing a little easier as the reasoning goes on," writes a keen-minded layman who tells of the fear with which he at first regarded the movement to practice Christian union. There are thousands like him. They see how true to Christ and his gospel the reasoning is, and they join with this business man in his exhortation: "In God's name do not stop until you have cut a way out of the sectarianism that has over-grown even us Disciples, while we wist not."

The Colonel's Towel

A Missionary Story

BY SUSAN HUBBARD MARTIN

The Colonel came briskly down the stone steps of the bank, holding himself very erect. His eyes beneath his beetling eyebrows, were sharp and searching.

Avis, after a short look, turned to Polly, whom she was visiting. The two girls were just going into the postoffice.

"Who is that stern-looking old man?" she whispered. "Has he any friends?"

Polly looked. "Why, that's the Colonel," she answered. "Has he any friends? I should say he had. Just wait till you know him, and you'll be his friend, too. I'm acquainted with Mrs. Temple, his sister, who keeps house for him, and some time, if you'd like to, while you are here, we'll go over. He's real hospitable, the Colonel is, and I think he does lots of good. I'd like you to see his home, too. It's beautiful."

"Got a Turkish towel, Avis?" asked Polly, somewhat mischievously.

Avis shook her head.

"What a queer question," she said, "but come to think of it, I don't believe I have. I have plain towels and towels that are embroidered, and guest towels, and towels with borders, but not a Turkish one. What's back of your question, Polly?"

"More than you dream of," was the quick reply, and then someone came up, speaking to the girls, and the subject was dropped.

Avis was a gay girl, planning and living, most of all, for a good time, and how to dress as attractively as she could on the allowance her father gave her. Mr. Thornhill was most indulgent, and the money all went, somehow, into pretty gowns and fine shoes, and hats, and ribbons. At the end of the month, she had saved nothing, and given nothing away. Then, one happy day, she met Polly, and because Polly was such a contrast to the girls she had known, she attracted her, and nothing would do but Polly must make her a visit, and now she was returning it. And in spite of the plain little house and the plain fare, for Polly's parents were not wealthy, as were hers, such whole-souled hospitality was meted out to her as caused that young lady to concede rather gravely that, after all, a great deal of happiness might exist in a very small house, if everybody in it was as kind and as agreeable and as polite as they were at Polly's. She was only a gay, thoughtless girl, but even she could discern the atmosphere that pervaded everything—the spirit of Christian living that everybody in the house seemed to possess. Little by little, Avis was being impressed by it. There were no sharp words, no ugly frowns, and under the genial roof that sheltered Polly, even Avis began to lose her little airs and mannerisms, and became more what a young and healthy girl ought to be.

One rainy afternoon, Polly ran up the stairs and into her room.

"Ready for your visit to the Colonel's?" she asked, merrily.

Avis looked up. She was deep in a book. "Mercy, Polly, on such a day as this?" she cried.

"Why not; you've a raincoat and rubbers, and besides, we'll find the Colonel at home. He won't go out today. He's a little rheumatic, and I want you to know him."

"But he looks so stern," objected Avis.

"Stern! He has the kindest heart in the world. Besides, he'll give you a present."

"What kind of a present?" cried Avis; "you're joking."

"No, I'm not, either," replied Polly; "and

I don't want you to go home without one. Come on now, that's a dear. Of course, it won't be a diamond sunburst, or a sapphire ring, but it may wake you up and set you to thinking. I'd like," added Polly briskly, "to see as fine a girl as you at work in the world. You're no butterfly, though you will persist in acting like one. You've too much sense. It may do for a time, but soon or late, you'll see the better part of life, and choose it."

Avis rose. "Come on, then, preacher Polly," was her reply. "I suppose, to please you, I'll have to go. Lead on. I'm in the hands of my friends."

And Polly did lead the way.

"Is the Colonel at home?" she asked Mrs. Temple, after a little visit with her.

"Indeed, he is, dear," was the pleased reply, "and he'll be so glad to see any friend of yours."

A moment later, Avis and Polly were ushered into a very handsome room lined with books, and further ornamented by a fine picture or two. The Colonel sat in his armchair reading. When he saw Polly, his face lighted.

"Welcome, little friend," he said, extending his aristocratic old hand.

"Thank you, sir," said Polly, with a smile and bow. "I've brought another girl to see you, too. This is Avis Thornhill, Colonel Travers, who is visiting me."

"Glad to see you, I'm sure," said the Colonel, shaking her hand, too, and in his most gallant manner, and then they all sat down and the Colonel began to talk. And before she knew it, Avis found herself listening intently, for the Colonel was a brilliant talker and had traveled everywhere.

As they rose to leave, the Colonel stooped suddenly, and opened a drawer in his desk.

"Permit me, Miss Avis," he said, "to present you with a little reminder of your visit to me this afternoon. I keep them to give all my friends, and if you like Polly as well as I do, you're entitled to it."

Avis looked at it. It was a very large, a very soft, a very white Turkish towel.

"Thank you, sir," she said, with a somewhat puzzled face, but what she thought was: "What in the world is the Colonel giving me a Turkish towel for?"

And then the towel was promptly wrapped up, and after a moment or so, the girls said good-bye and were ushered out.

"Didn't I tell you you'd get a present?" demanded Polly, with a twinkle in her eye.

"Yes, but what a funny thing to give a girl. Explain, Madam Polly."

"I will," was the somewhat grave answer.

"It's this way, Avis. In his travels, the Colonel became interested in the Industrial School over in Turkey. Our missionaries are over there, and they're teaching these poor Armenian girls not to get married when they're nothing but children, but to do something to earn a living. Of course, it takes money to run these schools and you know how it is, people are so slow to give to missions, so the Colonel, he wanted to help. They live in such miserable huts, these Armenians do, mud floors and roofs with only a hole in the wall for a window, and the Colonel wanted to see these girls put in schools away from such miserable surroundings. Why, he says that the poorest poor in this country don't know what poverty is, as these people know it. Well, as I said, the Colonel got wonderfully interested and wanted to help, so he gets the missionaries

over there to send him great quantities of these Turkish towels, and he sends the money for them back to them so that more of these heathen girls may be taken in the Mission schools and educated and Christianized. He's too proud and aristocratic to sell them, and of course he'd soon get swamped in towels if he didn't do something; so he keeps them to give away. Perhaps, the missionaries over there think he sells them. I don't know; but he never does. Every one of his acquaintances is presented with one, and the new friends, too. So you see, in this way, he gives away a good many, and the missionaries get a good deal of money, too."

"What do you think of him now?"

Avis was silent a moment.

"I think he is the dearest, kindest, old gentleman I ever met, and I'm going to keep my towel always. And that isn't all, Polly. When I go home, I'm going to go to work. I guess, after all, I can't be contented to be just a butterfly. There's too many things that need to be done in the world. The Colonel's towels have set me to thinking. Do you think, Polly, I might send for some? I'd like to be of use, too. I've been spending so much money foolishly."

Though it was still raining, Polly hugged her regardless of the big umbrella.

"You are the dearest girl," she said. "I knew we could wake you up some way and, with a bright smile, the Colonel's towels have finished what we tried to begin."

About People

—Constantin Brun, the Danish minister at London, has been re-appointed minister to Washington at his own request. Mr. Brun represented Denmark in the United States for fourteen years. He says he loves America, and that it is the only place for him as a diplomatist. He never felt well in London, to which place he was transferred against his wishes.

—Eugenio Lacoste, the man who is declared by the government to have been the brains of the revolution in Cuba, has surrendered. Lacoste sent a messenger to Major Castillo, the commander of the forces near Guantanamo, telling him of his desire to surrender. Lacoste, who is a paralytic, was brought into camp on a stretcher. Lacoste's wife and daughter accompanied him.

—President and Mrs. Taft celebrated the twenty-sixth anniversary of their marriage on June 19 very quietly. In contrast to last year, when thousands of persons filled the White House to participate in their silver wedding anniversary, this year's celebration was confined to the Taft family and a few friends. Scores of congratulatory telegrams and flowers arrived. The president remained in the executive offices most of the day.

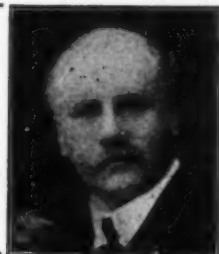
—Rev. Kenneth Miller and Rev. Joel B. Hayden, members of the graduating class of Union Theological Seminary this year, and Rev. Gabriel Dokus, of the graduating class of the Reformed Seminary in Newark, refused fellowships that would support them in comfort at Oxford or Cambridge University in England, and have just sailed for Hungary to pass a year in study of immigrants to America and future immigrants. They are under contract for three years, and they carry with them letters of commendation and introduction signed by Secretary of State Knox.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER X. Continued.

He rose from his bench so abruptly that his chair fell over, and he threw the letter down, eyeing it as if it were alive and dangerous to the touch. Then after a few seconds he picked up the letter and yielding to a very unusual passion tore the paper clear across, and threw the two pieces down on the bench. Then he seemed to be aware of yielding to an unusual outburst and picking up his chair he sat down.

There were only a few students in the shop. Walter had gone out an hour before. It was almost seven o'clock and the foreman was just going out of his little office room at the other end of Bauer's section of benches.

Bauer sat there until the foreman had gone out and then he picked up the two pieces of the letter and with a flush of color on his face as unusual as his recent outburst of feeling, he slowly read. The handwriting was very peculiar even for German script and the tearing of the letter in two made its intelligent perusal doubly difficult.

When he reached the end he hesitated and at last put the two pieces of the letter into its envelope and the envelope in his pocket and then he sat staring at the stuff on his bench with a hard look in which scorn and shame and perplexity were mingled. He sat there until he was all alone. Then he got up and tried to go on with his work. He was on the track for another invention—a spring coil to prevent the jar to a tungsten lamp. But after picking up a tool and making one or two efforts to continue his task, he threw his material down on the bench and after a moment of indecision closed up the locker, put on his coat and went out.

He and Walter had rooms opposite each other in the same hall. As he went up to the landing he stopped at Walter's door and finding it open, went in. Walter was writing to his father. Bauer waited until he was through and then in his usual direct simple manner said:

"Walter, I want your advice. I'm in a hard place and I don't know just what I ought to do."

"All right. Fire away," said Walter frankly. The friendship of the two was now on a perfect basis and Bauer had lost all reserve although he had never up to this time taken Walter into complete confidence in his family matters, partly owing to an honest feeling of independence and a courageous reluctance to burden Walter with it.

"I want to read you a letter from my father," said Bauer, eyeing Walter wistfully.

Walter nodded, and Bauer took out the letter and read in his slow almost stammering fashion.

"Washington, D. C.,
October 5, 1909.

"Son Felix:

"Undoubtedly this letter will cause you surprise. It is only after much painful contemplation of all the facts that I venture to send you this communication. It is not an easy matter for myself after the experiences through which I have passed to approach you with proposition which may seem altogether impossible to you. Before

you judge me, hear me. Whatever may have been the mistakes I have made you have never been involved in them in any way, and I am writing you now to assure you of my real affection for you and to hasten to dispel any ill will you may have for me on account of the deep shadow which has fallen on my life.

"I am living here in Washington and have opened a law office on H Street. A few days ago I had occasion to go to the patent office and there I saw your model of the electric incubator. There were two men standing there looking at the model and I overheard one of them saying, 'That thing is good for a fortune to someone.' I learned by inquiry that the speaker was Halstead of the manufacturing firm of Halstead, Burns & Company. He does not know me, and I am sure he did not see me or notice me while he was in the patent office.

"Now what I am writing you for is simply this. If you will put the business of this patent into my hands, I am confident I can manage it for you to your satisfaction. I am confident you have made a very valuable invention and it ought to bring you a good sum of money. I am willing to do all the work of negotiating between you and the parties interested and charge you only a fair price for my services. As you know, I have had some experience in business affairs and I am not without ability. There will be two offers made you no doubt, one to buy your patent outright, and the other to contract for a share of the manufactured sales. In the first case a lump sum would be offered. In the other you would be obliged to wait a long time for any returns. I would be inclined to favor the sale of the patent rights and hold to a stiff price. But that is a matter for deliberation. You may not agree with me. However, very much would depend on the amount the patent right could bring. If this man Halstead, who is one of the largest manufacturers in the east, is right in his judgment it is possible the sum he will offer you would decide the matter for you and give you a sum of ready money which I have no doubt you could well use in your education.

"I do not offer any apologies for this misadventure as I do not consider that it calls for any. My offer is purely a business one and I make it partly on my own account as well as yours. If the patent turns out a success we would both benefit by it. I am confident, as I say, that I can serve your interests better than any mere stranger. I am here on the ground, I am familiar with the patent laws and I believe I can make good terms with a man like Halstead. If you decide to accept my offer, write me at once, giving me authority to act for you. The sooner the better, for I believe Halstead is going to make you an offer if he has not already done so. But he does not know that anyone knows what he really thinks of the value of your work and he will do what they all do, try to get your patent for the lowest possible figure.

"My address is 427 H Street East.

"Adolph Bauer."

When Felix had finished reading, there was a moment of silence. Then Walter said, to give Bauer time to let him into his confidence if he chose:

"Has this man Halstead corresponded with you yet?"

"No, I have had no letters from him."

"You probably will hear from him soon, then?"

"Why, yes, if what he says is true?"

Bauer all through this talk with Walter never mentioned his father's name directly but spoke of him using the personal pronoun.

"What do you suppose the patent is worth?"

"I have no imagination about it. But say, Walter, what do you think I ought to do about this letter?"

"I don't know. You have never told me —" Walter began slowly.

"I know, of course you can't advise me unless I tell you more. He—well, he deserted mother. She was involved in some similar disgrace. From all I could learn while in Washington that time I went, he turned over all his property to her. That was the only redeeming thing about the wretched business. But at any rate he has been obliged to go back to his old law business. He is very capable. Brilliant. My mother—I can't talk of her."

Poor Bauer put his face in his hands. Walter was silent. What could anyone say?

After a little, Walter said gently, "Why do you hesitate about accepting your father's offer?"

"I don't wish to be under any obligations to him."

"But he makes you a purely business proposition. Can't you trust him to handle it?"

"Oh, I suppose so, I never knew of his being dishonest. And you know the old proverb: 'Wer lügt, der stiehlt auch;' 'show me a liar and I'll show you a thief.' His faults were always of a different sort. But you can see how I would naturally hesitate to correspond with him or have any dealings with him."

"I think you are wrong about that," said Walter positively. "This is a purely business affair. You ought to treat it as such. He can handle the matter for you, being on the ground, far better than you can do it through correspondence at this distance."

"Do you think so?"

"I know it. If I were in your place I wouldn't hesitate a minute. You are totally at the mercy of the manufacturers unless you can make them understand your ability to take care of yourself. Isn't it true that the great majority of inventors die poor? The manufacturers make the money, not the inventors."

"That's true. But I don't want to die poor. I won't die poor. I have not the ambition of a Carnegie or a Rockefeller."

"You need a good friend at Washington to protect your interests. My! Won't it be great if your incubator should make you rich! I don't know why it shouldn't. The way the chickens hatched out of it was wonderful. Just think, old man. Most every-

one nowadays has electricity in his house. Thousands of people could just as well as not be raising chickens on the side. Ministers, doctors, college professors, newspaper men, school teachers,—no end. The sun would never set on your incubator any more than hens have to. I tell you, old man, there's money in your electric birds if you manage the business end of this thing right. And I don't see why your father's offer isn't just—well, providential."

"I never knew anything about him to be 'providential,'" said Bauer in almost the only bitter tone Walter had ever known him to use. "But I don't want to take any chances on this. Perhaps he is sent along at this time to help me out."

Walter looked curiously at his friend.

"You seem to be awfully anxious to make money, Felix. Never knew you that way before. What you going to do? Get married? And start a chicken ranch?"

Over Bauer's face a great flood of color swept. There was one confidence he had determined never to make to Walter, and that was his feelings towards Helen. He believed Walter had no hint of it. And as a matter of fact that was true. Walter had so far had no love experiences and Bauer had never by so much as a look or a word in Walter's presence betrayed his secret.

"I don't expect to get married. At least not very soon," Bauer managed to say. "But I want money. You can borrow of me," he added with one of his rare smiles, "if you need it for your own nuptials."

"No immediate need," said Walter, laughing. "I have never seen the girl my mother would like to welcome."

"Ah! Your mother. But she would be kind to the girl you would choose."

"Or the one that would choose me, you mean. I don't know. Mother would be pretty particular about the people that got into the Douglas family. Did I ever mention old man Damon who came around courting Helen last winter? He wears a wig and deals in rubber goods. Old enough to be Helen's father. I never saw mother so upset. And as for Helen—why—I would as soon think of her taking you for a suitor as Damon. But you never can tell what a girl will do. They generally do the opposite of what you expect."

Bauer managed to say—"That's fortunate for some of us, perhaps. Else there might be no hope for unfortunate and homely people if there was any fixed rule by which girls acted."

Walter stared at Bauer as he sometimes had to when Bauer opened his philosophy unexpectedly.

"I wonder what will happen to you, old man, when you fall in love, really and deeply?"

"I wonder," said Bauer softly.

"It will be interesting to watch you," said Walter laughing.

"Same to you," said Bauer with some spirit.

"We can watch each other," Walter continued.

"I have no doubt you will bear watching" was Bauer's reply, wrung from him by the tense situation.

Walter roared, and did not venture to say any more on that subject. But he went on to urge Bauer to answer his father's letter at once and give him power of attorney to act for him and make the best possible terms for his invention. Bauer promised before he left the room to do so, and on reaching his own room he at once set to work on the difficult business of answering his father on purely business grounds. Without making any definite promises or

giving his father any authority to act for him, with characteristic caution he asked several questions about the patent laws, and especially about the possibility of undertaking the manufacture of the incubators on shares. He enclosed the letters he already had received from companies interested, none of which, however, had made him any positive offer, only sounding him in general as to his disposition to sell the patent rights on certain terms which had no very promising prospects of ready money. And it was money Bauer wanted,—not dim future prospects of the all-powerful medium of happiness or unhappiness.

After his letter had been mailed, he felt a little uncertain about it all, but he was of a direct, straight-forward habit, and once started in a course of action he seldom changed it. Once committed to the correspondence with his father he would hold to it, keeping it all on a cold business basis as if his father had no other relation to him, and letting the heartache take care of itself. It is astonishing how many heartaches do take care of themselves in this old world. Only, like Bauer's, they are apt to take care of themselves so poorly that the ache starves the heart out of house and home.

Two days later, Walter, who was in his room going over some complicated formulae connected with Rausch's Dynamics, was interrupted by Bauer who came running in from his room across the hall waving a little slip of paper.

"What do you think of that," he exclaimed with unusual excitement.

Walter looked at the little yellow slip and read "One Thousand Dollars" payable to Felix Bauer by Halstead, Burns & Co., of Washington."

"They offer me that for my patent right, with a small percentage of profit on certain sales."

Walter was excited in his turn and started to offer congratulations. But Bauer's next words broke in on him.

"I'm going to send the check back. It's not enough and they know it."

"I believe you're right," said Walter, after a stare at Bauer in this new light of money hunger. "The fact that they sent a check shows their eagerness to get into the business and their faith in its value. What will you hold them up to?"

"I don't know. But I am going to put the matter up to—to him."

"You mean your father?"

"Yes," said Bauer hastily. "The more I think of it the more I believe he can get more than I can. I'll mail him Halstead's correspondence."

That same afternoon Bauer returned the check to Halstead, Burns & Co., with a brief business note saying that he was not prepared to sell out at such a small figure. He added that he had placed the business connected with the patent in the hands of his father, giving street number and office. In the same mail he sent his father Halstead's letter and told of his return of the check, at the same time authorizing his father to have full power to act for him with Halstead or any other firm.

"I do not know just what I ought to receive for my patent," Bauer wrote. "But I am not going to act hastily nor sell at a sacrifice. I trust you to make terms that will at least be some measure of the real value of the article."

A week passed by during which time Bauer's father wrote acknowledging Bauer's letters, thanking him for accepting his offer, commending his action in returning the check to Halstead, Burns & Co., and assur-

ing Felix that the business would receive prompt and careful attention.

A week later as Walter and Bauer were in the shop a telegraph messenger came in with an envelope for Felix Bauer.

Bauer opened and read and without a word passed the message over to Walter. It read, "Halstead offers \$5,000 cash down and percentage on American sales. Shall I close with offer? Adolph Bauer."

Walter could hardly speak—he was so excited.

"Better close with it. You can't do better. That father of yours must be a —"

Bauer smiled faintly. "Perhaps I can't expect more. I believe I will wire accept."

"Better find out what the percentage is, and why European sales are not included."

"Yes," said Bauer briefly. He was strangely calm and not particularly overjoyed by his unexpected good fortune. Walter recalled that afterwards.

He answered the telegram with a letter, asking for details which his father furnished promptly. The European sales were subject to such expense and delay that the manufacturers explained the unusual risk and made a plausible showing why royalty terms were difficult to arrange. After two weeks' correspondence, Bauer finally telegraphed his father—"You are authorized to close with Halstead on their terms. Take your commission out of the \$5,000."

By the business arrangements made between them Bauer's father was to receive five per cent on any cash offer. Bauer felt kindly towards him for the way the affair had come out and in a letter written the same day he sent the telegram he authorized his father to take out ten per cent commission instead of the five agreed upon in their formal contract.

"I don't want to get too money mad," he said to himself with a grim smile as he posted the letter, and with a great feeling of weariness upon him he went into the shop.

Felix Bauer was one of the few students at Burrton who never subscribed to a daily paper and seldom read one. He kept up with the news of the world by dropping into Walter's room and hearing him dribble out the events of the day from a New York daily which Walter took. The edition reached Burrton eight hours after the date line.

Three days after Bauer had authorized his father to close the contract on the patent for him Walter opened up his New York Daily for his usual skim over its contents. It was two o'clock. He had heard Bauer come up the stairs and go into his room and had not heard him go out.

He glanced down over the usual political and sporting news and then his eye caught a headline that made him start.

"LEAVES ON THE KAISER WILHELM UNDER SUSPICIOUS CIRCUMSTANCES."

(To be continued.)

One of the late Wilbur Wright's last letters addressed to a well-known airman at the Johannesthal flying camp, says: "Everybody who has ever seen a buzzard flying knows that there must be a method whereby human beings also can remain in the air. Once they really find themselves aloft, the sole difficulty is that nature provides the birds with a means of soaring without exerting themselves, while the human beings must devise artificial means of achieving the same result. The real problem now confronting us is to find out whether we, too, like birds, once we are in the air, can stay in it indefinitely. A bird can do it; why should not man?"

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

TYPES OF WOMEN

THE WEALTHY WOMAN.

It is a mistake to speak of the wealthy women of America as a distinct class. Wealthy women are simply women who have married men of wealth; they differ among themselves very much as the wives of other men. Very often, especially in the West, where fortunes are still made dramatically, the woman may have had many years of doing her own work, or even working for others before wealth comes; quite as often it vanishes suddenly, leaving her very much in the same case as the rest of us.

Men of wealth, not being restrained by prudence, show a disposition to choose their wives for beauty and social charm, rather than the more solid qualities; but there is hardly ground here for finding common traits among them. Recently, a millionaire of my acquaintance married his typewriter. She was of the type that is called a "brainless butterfly," but she would not have been any less brainless if she had married the grocer's young man. Millionaires are not any more likely to choose wives for intellectualities than are other men.

The truth is, that in speaking of wealth we have a lot of left-over notions from the time and country when the wealthy class was kept so by law, and was also the ruling class, and had definite responsibilities. It seems more offensive for a rich woman to be selfish and shallow, because we are in the habit of thinking of personal attainment as being a matter of opportunity, when in fact it is much more a matter of endowment. Money does not confer ability.

Although it is, I admit, distressing to see a large fortune in the hands of a pretty fool there is this compensation, that a fool woman usually has fool sons; and for this reason, large fortunes break up in the second and third generations, and are returned to the community. It is the fact that men of wealth in America have not shown any disposition to marry for the sake of improving their stock, that keeps us from having a permanent wealthy class fastened upon us. As things are, the only way in which wealthy women can be said to form a class is in their being all subject to the disintegrating effect of wealth on its possessors. They are cut off from the reality of life, and have little incentive for living, except pleasure. Then, too, the rich see a large part of humanity fawning and preying upon them, which gives them a false estimate. All these things make for the deterioration of character, so that if a woman under such circumstances succeeds in being anything more than a "society woman" she deserves much credit for it. That many women do so succeed, is evidence that rich men often choose as wisely as others. Wealth, of course, gives a woman opportunity to display whatever capacity she has.

The whole question is one of establishing a standard. American women have less charm, less culture perhaps than wealthy women of Europe, but individuals of them have certainly more capacity. The king of Italy is said to find them conceited, but I was told by a young Italian nobleman who had married an American wife, that the more ambitious and modern-minded of his own class sought American wives because they understood so much better how to help

their husbands on in their careers.

MARY AUSTIN.

THE SOCIETY WOMAN.

By the society woman is meant, usually, the woman of wealth and supposed leisure. She has been charged with heartlessness, selfishness, indolence, and with ambition that is determined and petty—since it is a struggle for social advantage and autocratic leadership. In considering this popular arraignment, it is well to bear in mind that there is amongst all classes and conditions of women, as with men, a vast deal of unadulterated human nature. Heartlessness, selfishness, and unworthy ambition are peculiar to no especial class or community. They are traits found quite as often in the cross-roads hamlet, and in purely rural neighborhoods, as in cities and in what are termed the higher walks of life. Furthermore, no human being possesses all these unlovely qualities, with no compensating virtues.

Money, first of all, has been considered the necessary requisite in the equipment of the society woman for the role she has assigned herself in the place she has attained. Now the real truth is, that there are in society everywhere women of very limited means who possess charm of manner, culture, and intellect—endowments that have given them a recognition that no amount of wealth, in and of itself, could ever have commanded.

A beautiful and accomplished American woman, who has long lived in London, whose plain little house is a rendezvous of the most brilliant and interesting people in that great metropolis, is a very good example of this type.

A good many years ago, a family of young girls from one of the Southern cities were much in demand as guests amongst the fashionable residents of Newport. They were talented and charming, and—poor, their best gowns being simple muslins made at home. So popular were they, that they were called "the pets of the spare room."

All made brilliant marriages—from a worldly standpoint—and the survivors of this remarkable family are today allied with some of the oldest branches of the British peerage. All this is of no especial consequence, except to prove that with the proper social qualifications, any woman of good breeding, cultivation, and attractiveness, may attain almost any social status she aspires to if she thinks it worth her while.

To come down to plain facts, it will be found that in all our towns and cities the promoters of all good works are society women, who assume leadership, not because they desire it, but because it is imposed upon them. Their influence is helpful and beneficial. They are upon the boards of philanthropic institutions. They are actively interested in domestic science, in the training of young girls as efficient home-makers, and their own experience in such matters is by no means theoretical. They are well-informed, reading much, and with understanding and discrimination, and are proficient in a practical knowledge of modern languages.

Moreover, hundreds of society women have given generously from their private fortunes, means for the education of young men and women in our colleges and universities and art schools. This has been done,

not as an idle whim, but with real self-sacrifice; for the larger their means, the greater and more incessant are the demands made upon them.

They are charged with inordinate pursuit of pleasure, intemperate devotion to bridge whist, and the like, but this demoralization is widespread, and is not more prevalent amongst society women than amongst women in small towns throughout the whole country.

There is in all society, everywhere, a small and irresponsible handful known as "the fast set," given over to extravagance of dress and living; but these do not constitute society. They are merely an excrescence on the great social body, and the high-minded, public-spirited, charitable society woman—using the term in its broadest sense once more—is made to suffer for their sins and short-comings.

MARY H. KBOUT.

The Story Teller

Depends on Point of View.

Secretary Wilson, of the Department of Agriculture, was praising in Washington the agricultural school at Cornell.

"It is a practical school," he said. "It wastes no time on useless things. It teaches practical and scientific farming."

"This school's viewpoint reminds me of the young farmer who was asked:

"Which should one say—a setting hen, or a sitting hen?"

"It's immaterial which one says," the farmer answered. "But it's tremendously material, on the other hand, that we should ask ourselves, when a hen cackles—

"Has she been laying, or is she lying?"—Detroit Free Press.

Cruel Realism.

John G. Johnson, the famous lawyer and no less famous art expert, was talking at a dinner in Philadelphia about some of Sargent's cruelly realistic portraits.

"Sargent once painted a Philadelphia woman," Mr. Johnson said, "and when the work was finished, the lady's coachman called for it."

"As the coachman was studying the portrait, Sargent said to him:

"How do you like it?"

"The man answered, thoughtfully:

"Well, sir, ye might have made it a little better lookin', mebbe; but if ye had, ye'd have spoilt it."—St. Louis Globe-Democrat.

Clever Willie.

Robert Henri, the famous artist, said in New York of a bogus "old master":

"Some of these experts must be very ignorant, judging from the facility with which they are duped. They must be ready to swallow anything. It's like the Velasquez story.

have been received at this office, The new "An auctioneer, you know, put up a picture, saying:

"Here we are, ladies and gentlemen—this exquisite Velasquez—'Battle of Waterloo'—what am I bid? One million, nine hundred thousand!"

"But," interrupted an expert, in a puzzled voice—"But I thought Velasquez died before the Battle of Waterloo!"

"So he did, sir," explained the auctioneer; "so he did; but this, you see, is one of dear old Velly's posthumous works."

Church Life

William Sweeney, of Baltimore, has declined a call to the pastorate of Evansville, Ind., church.

The Brotherhood of Hutchinson, Kans., church will build a \$3,000 hospital for the use of Dr. A. L. Shelton in Tibet.

F. L. Pettit has been bidden good-bye by his congregation at Lafayette, Ind., after three years of successful service there.

Central Church, Des Moines, Iowa, is combining the morning worship and Sunday-school in a single service for the summer months.

J. H. Stidham, who recently graduated from the Bible College of Missouri, at Columbia, has begun work as pastor at Unionville, Mo.

Randolph county, Ind., churches held their tenth annual convention at Winchester, the last week of June. J. Boyd Jones, of Anderson, was the principal speaker.

Central Avenue Church, Topeka, Kans., gave a reception to the new pastor, John D. Zimmerman and his wife. David H. Lyon was the former pastor of this church.

A card from J. H. Goldner, pastor Euclid Ave. Church, Cleveland, dated May 21, tells of an interesting eight days spent east of the Jordan and of a profitable trip to Beersheba and Gaza. Mr. Goldner will return to his church by September 1.

H. Maxwell Hall, pastor at Uniontown, Pa., has worked out a plan for a new organization of the Sunday-school. A description of the plan is printed in the local church paper. It is receiving numerous commendations from Sunday-school experts.

Willis A. Parker, formerly pastor at Emporia, Kans., and recently elected to the chair of philosophy in Pomona College, Calif., was awarded the Ph.D., degree at Harvard University at the June Commencement. He defended a thesis on "Pluralism and Irrationalism in the Philosophy of William James."

J. K. Ballou, pastor at Stockton, Calif., is reported as choosing a decidedly original method of securing first hand knowledge of the business world by accepting a position as manager of a department store at Coalinda, Calif. He has resigned his pulpit at Stockton but intends to return to the ministry again.

Orange, Calif., church shows by its annual report the best year's work in many years. Ninety-two persons have been added to the church, fifty-seven dismissed by letter, leaving a net increase of thirty-five. Total money raised for local work, \$4,998.85. Total for missions and benevolences, \$983.74. C. C. Bentley's pastorate there is proving fruitful and happy.

L. J. Marshall used the Chicago and Baltimore conventions as topic for a sermon recently at Wabash Avenue Church, Kansas City. His interpretation of these two gatherings will be indicated by this single illuminating sentence: "Religions and political conventions are now made up of two classes of men—those who thing in retrospect and those who think in prospect."

S. G. Buckner, pastor of Ashtabula, Ohio, church surprised his congregation by presenting his resignation. Mr. Buckner's work has been successful in every way. A debt purchased for \$5,000 and fitted up at a cost of \$350. A total of \$5,666.23 was received

for local expenses during the past year. The Sunday-school reports an average attendance of 337. A notable feature of the Sunday-school is the Brotherhood Bible-class which Mr. Buckner has himself organized and conducted. The retiring pastor has not yet announced his future plans.

Pastor Hermon P. Williams, of Albuquerque, N. Mex. has been using his little four page parish paper which he calls the "Door-Knobber" with such effectiveness against the city administration for its collusion with the segregated social evil that the promoters of the vice district have sent information to Washington seeking to have the little paper excluded from the mails on the grounds of indecency! Mr. Williams has been a football player and a soldier and he shows it in his campaign against social and civic wrong doing.

A. W. Fortune recently elected to a professorship in the College of the Bible, Lexington, Ky., closed his pastorate at Walnut Hills Church, Cincinnati on June 30. There were five additions at the morning service. The church gave him and Mrs. Fortune a reception on Saturday evening, June 29, at which time they presented Mrs. Fortune with a handsome silver toilet set and gave the minister a purse to pay the expenses of a trip through Europe and Palestine. In company with a young man of the church he sailed July 3. He will be gone ten weeks, returning in time to begin his duties in the College of the Bible at the opening of the school year.

Sixteen weddings in the month of June—that is the report that comes from the popular young pastor of South Broadway Church, Denver. Doctor Tyler bears testimony to the character of the groom in one of these marriages. He is a Jew and said to Doctor Tyler just before the ceremony, "There is one request that I have to make and that is that you will respect my religion." "He did not forget his faith in that supreme moment," comments Doctor Tyler. This preacher has been marrying souls to Christ also. Ten of them were received into the church during this bridal month. Doctor Tyler's ministry seems to grow more buoyant and vigorous since he passed the half-century mark.

W. A. Moore, pastor of First Church, Tacoma, Wash., follows the custom of answering questions at his Sunday evening service instead of preaching on a single theme. He announced for last Sunday evening the following: What is the proper attitude of the church toward the political situation and what party should Christians join?—How can we account for the fact that Christians pray for the baptism of the Holy Spirit and are baptized in water when the Bible plainly says there is but one baptism? See Eph. 4:5.—I am struggling to be pure minded. Will you offer suggestions that will help to reach the ideal?—Why require more for forgiveness than Jesus? He only looked on them and said, "Your sins are forgiven," while you teach confession, baptism, repentance and faith, etc.—If Christian Science helps to make people well why is it not a good thing.—My friend and I have quarreled. How can we best settle our trouble? We are both Christians.

A new church has been organized in Lincoln, Nebr., to be known as Tabernacle Church. Its membership is mainly drawn from First Church whose pastor, H. H. Harmon has fostered the new congregation in face of the cost to his own flock. Ernest J.

Sias has assumed pastoral care of Tabernacle Church and a temporary house built in a few days was dedicated last Sunday. In First Church's parish paper we note a picture entitled "Workmen that Need not be Ashamed." They hold hammers and saws and squares in their hands and wear aprons. Looking at the faces with scrutiny one accustomed to associating with great men will find W. A. Baldwin, state secretary, J. W. Hilton, pastor East Side church, H. H. Harmon, pastor First Church, Chancellor William Oerchger of Cotner University, H. O. Pritchard, pastor University Church and E. J. Sias. Certainly with such "talent" working upon the building it should be well made.

Dr. Kendrick C. Babcock, of the National Bureau of Education, Washington, D. C., in his recent report before the Conference for Education in the South, at Nashville, specifically commented upon the high standard of scholarship required by the curriculum of Hamilton College for women at Lexington, Ky. Miss Colton, of the Southern Woman's College Association made like specific mention of Hamilton College in a report given before the Southern Educational Association last fall. The aggregate enrollment of all departments of Hamilton for the past year is 303 about the same as in 1910-1911. Nearly half of these were residents in the dormitories; the rest represent local patronage. The college Y. W. C. A., has flourished, as have the Bible and Mission Study classes. The largest sum in years was raised voluntarily by the students in support of the college "Living link," Miss Kate G. Miller, formerly an instructor here, and now representing the school in like educational work among the girls of Wuhu, China.

The Anderson, Ind., church is debating the proposal to expunge from its roll the names of those who represent "dead timber." The church has a membership enrollment of about 2,000. Out of that number between 500 and 600 are said to be active paying members who contribute to the church expenses. All the others dodge the contribution box. It is not by any means a mercenary motive that is prompting this action, of course, but the purpose is to get a live, active congregation and at the same time dispose of the indifferent ones who are said to outnumber the active members of the congregation. As a result of the Scoville revival meeting, which was held several years ago, there were hundreds of people united to the church who, a local paper asserts, have never contributed a dollar to the support of the church. "They still retain church membership, boast of the fact that they are members of Central Christian church and if they should happen to move to another city to reside, invariably demand their church letter. If death or sickness should come into the family the pastor is supposed to be on hand to administer comfort and solace." "I would rather this church would have 500 active members than 2,000 such as it has," declared the pastor, J. Boyd Jones, in his pulpit. He believes in the weeding out process and apparently the official board of the church supports him.

Benevolent Association News

We have just received a draft for \$2,000 on the annuity plan. This gift comes from a comparatively young man who has formed the habit. This is a little the largest gift of the four or five which he has made.

The plans for the new building in Dallas have been completed. According to these plans the building will cost about \$30,000. We have \$20,000 in the treasury and about two thousand pledged. We must have \$8,000 more at once. The Juliette Fowler Home is

one of the best in the brotherhood. There ought to be a ready response to the call of its building fund.

After being closed nearly two years the home in Walla Walla is again in full operation, and this time we trust to continue its good work indefinitely. This home has just come into possession of a legacy amounting to about \$7,000, the bequest of Miss Amy K. Harvey, recently deceased.

Mrs. W. J. Dodge, wife of the minister at Gooding, Idaho, made a telling speech at the recent convention of the churches in Boise as the association's representative.

Mr. J. L. Greenwell, minister of the Queen Anne church, Seattle, represented the association at the East Washington convention at Pullman, and the Oregon convention at Turner. His messages made a favorable impression.

Many things have conspired to make this a hard year for the association financially:

First: Somewhat extensive repairs had to be made on the buildings of nearly all the homes.

Second: The drought that until recently prevailed over a large section of the country from which we have been wont to receive liberal support dried up these funds of generosity.

Third: The high cost of living has affected us:

1st. By reducing the power of our friends to give.

2nd. By increasing our living expenses.

3rd. By driving many of the widows to the wall, compelling them to seek aid in our homes. We pray that God may put it into the hearts of our friends to help us in this hour of need.

JAS. H. MOHORTER.

Statement of Federal Council Funds

Our appeal came to the ministers and churches just as they were busy with the offering for Children's Day. Notwithstanding the response has been encouraging. We have reported \$235.00 previously. Since last report the following have contributed:

Central Church, Indianapolis, Ind.....	\$25.00
First Church, Louisville, Ky.....	10.00
Church at Iowa City, Iowa.....	6.00
Church at Eureka, Ill.....	25.00

The following churches have pledged and will send offerings:

H. H. Harmon, First Church, Lincoln, Neb.
G. W. Hemry, First Church, South Bend, Ind.
W. F. Reager, Central Church, Portland, Ore.

Claire L. Waite, Central Church, Cincinnati, O.

Stephen H. Zandt, Second Church, Bloomington, Ill.

Peter Ainslie, Temple Church, Decatur, Ill.
B. A. Abbot, Union Ave. Church, St. Louis, Mo.

E. W. Allen, Central Church, Decatur, Ill.
F. W. Burnham, First Church, Springfield, Ill.

C. M. Chilton, First Church, St. Joseph, Mo.
J. H. Goldner, Euclid Ave. Church, Cleveland, O.

John McD. Horne, First Church, Charleston, Ill.

Chas. S. Medbury, University Place Church, Des Moines, Ia.

Frank Richardson, First Church, Kansas City, Mo.

W. W. Sniff, First Church, Paris, Ill.

G. B. Van Arsdall, Central Church, Denver, Colo.

From the wide correspondence which this appeal has called out, it is evident that our ministry will not continue to be patient with the continuance of such a nondescript method of meeting an obligation to the Federal Council. Scarcely a man is willing to withdraw

from it. Indeed all contend that such a course would be suicidal to our plea for union. Two immediate duties confront us as a people: To meet the present obligations; to provide a permanent resource to meet such obligations in the future. The first we must provide this summer. The second we ought to provide at Louisville. Let us not come to Louisville with our boasted thousands while our religious neighbors are keenly aware that we cannot or will not raise a paltry sum of \$1,300 to pay our debts.

Such churches as have pledged will kindly forward the offering soon. All who have not had fellowship as churches or individuals will heed this appeal and act upon it now. Kindly send gifts to me at Des Moines, Iowa.

FINIS IDLEMAN.

Foreign Society News

The Sunday-school at Winchester, Ky., raises \$250 with which to employ a Hindu secretary to assist Prof. G. W. Brown, president of the Bible College at Jubbulpore, India. It will be remembered that this splendid church and Sunday-school support Mr. Brown, and the \$250 is in addition to the regular \$600. J. Harry Allen is the very efficient superintendent of missions in that church.

The Sunday-school at Paris, Ill., contributes \$100 annually toward the support of F. E. Hagin in Japan, who is the Living-link missionary of this church and school. F. E. Hagin was a class-mate of W. W. Sniff, the pastor of the church at Paris.

The Sunday-school at Newark, Ohio, sends \$103 for the support of Miss Sylvia Siegfried at Laoag, P. I. She is one of the most efficient missionaries in the service of the foreign society. It will be remembered that Newark church and the churches in Licking county combine their offerings for the support of Miss Siegfried.

Miss Nina M. Palmer, Nankin, China, has passed her first three months' examination in the Chinese language with a grade of 93. She will take her next examination at the of the summer. She says, "I like China better every day and only hope that I may have a long life to this most needy country."

H. A. Baker and wife on their way to

Tibet will spend some time this summer at Kuling, China, studying the language.

Dr. E. I. Osgood, Chuchow, China, reports 115 baptisms. He says the Sunday services constantly have packed houses and the Sunday-school has a fine regular attendance. He also reports that the soldiers have cleaned out the idols from the heathen temples and there was no stir or objection. He says: "This means we must be busy to bring Christ to the people."

Dr. C. L. Pickett reports 1,428 treatments at Laoag, P. I., during the month of April and 30 additions of the church during the month. Speaking of the new hospital he says: "The work is moving along slowly. We have on the ground now the materials for the roof and the wire for the reinforcing."

F. M. RAINS, Sec'y.

Preachers' Week at Bethany Assembly, Indiana

Bethany Assembly will offer an attractive program this year for five days, July 29 to August 2. Prof. W. C. Morro, Dr. R. P. Shepherd, Mr. S. S. Lappin and Prof. W. J. Lhamon, speak on subjects of interest to preachers. Besides this, at the evening hour there will be the privilege of hearing some of the foremost men on the platform and in the class room. Among the evening speakers are Hon. J. Frank Hanley on "Jesus Christ, Was He Mortal or Is He Divine," and Dr. E. H. Lindley on "Religion and the Energies of Men." The rate for these five days is \$5. The Summer School of Methods from August 6 to 16, under the direction of Garry L. Cook, and in the Brotherhood session planned by R. N. Simpson, will prove highly enjoyable. You are invited to spend as much of your vacation as possible with us. We will do all in our power to make your stay enjoyable and profitable.

C. W. CAUBLE.

—A week of missionary education for the women of Grand Rapids (Mich.) churches will be held October 6 to 12, next, at Park Congregational Church under the auspices of the Women's Missionary Social Union of Grand Rapids.

SIDE TRIPS

--- in ---

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GEO. A. JONES, Secy.

Care First Christian Church

Louisville, Ky.

Illinois

Fifth District Convention was held at Illi-
apolis, June 5 and 6.

Ira A. Engle has resigned at Carrollton,
after a year's pastorate.

J. A. Barnett, of Galesburg, and S. S.
Jones of Third Church, Danville, exchanged
pulpits on a recent Sunday.

Improvements on the church building at
Sterling, are in process. July 4, was spent
by many members of the congregation in
working at the task.

Robert E. Henry, secretary of the Sixth
District, aided the mission at Monticello re-
cently in a short meeting and arranged for
the purchase of a property.

A short meeting was held at Salem by
Evangelist Lew D. Hill, which resulted in
four additions at last report. Mr. Hill is to
assist the church at Centralia in a tent meet-
ing in July.

Adam K. Adcock preached his final ser-
mons in Carbondale on Sunday, June 30.
He has accepted an instructional position in
the Johnson Bible College at Kimberlin
Heights, Tenn.

It is learned that Cuba church will be pas-
torless in a short time due to the resigna-
tion of Mr. Cross, who succeeded A. I. Zeller.
The Christian Century is not informed as
to where Mr. Cross will locate after leaving
this church.

Edgar D. Jones of First Church, Bloom-
ington, celebrated the last Sunday in June his
sixth anniversary with this church. Both
church and pastor are willing for a continu-
ance of the happy pastoral relation through
many more such anniversaries.

The Sixth District Convention, held at De-
Land, elected the following officers for next
year. President, J. F. Rosborough of Clinton;
vice-president, E. M. Smith of Decatur; sec-
retary, Robert E. Henry of Niantic. Next
year's convention will be held at Tuscola.

As a result of an address by W. B. Clem-
mer, pastor at Rockford, the churches of
the Walnut district organized a building
syndicate with pledged shares of \$5 for each
member to help in the erection of new church
buildings in the district. It is hoped to se-
cure 200 members of the syndicate.

A new \$12,000 church is being erected by
the congregation at Chanderville. Work is
progressing rapidly, and the church, under
the capable leadership of Dr. B. O. Ayles-
worth, is looking forward with high anticipa-
tions to its occupancy in the not distant fu-
ture. Frequent additions are reported to this
congregation.

Central Church, Decatur, pulpit was filled
by Evangelist Lew D. Hill on a recent
Sunday during the absence of the pastor,
E. W. Allen. Mr. Allen's pastorate, which
dates from the first of March, is being re-
ported as succeeding splendidly, both as to
the essential spiritual gains and the more
apparent numerical results.

At Saybrook the three churches of the
town, including the Disciples' church, will
hold Sunday evening union services, to be
followed in September with an evangelistic
meeting conducted by Toy and Dickson of
Winona Lake, Ind. Mr. Toy, the evangelist,
was formerly with Wilbur Chapman as an
assistant in his revival campaigns.

West Side church, Springfield, ministered
to by John R. Golden, had a Children's Day
offering amounting to more than \$100. This
is probably the largest offering for that pur-

pose in the history of the church. With but
little appeal to public notice, the work of
this church is being carried on with very sub-
stantial results. Frequent additions at regu-
lar services, with good congregations and a
capable Sunday-school, are reported.

The Sunday-schools of Springfield are try-
ing out a new departure in the line of annual
picnics. Heretofore the congregations of the
city have had their individual picnics, or com-
bined with other churches of their own de-
nomination. This year the Sunday-school as-
sociation planned one large picnic to be held
in Lincoln Park for all the schools of the
city. The same was held July 4, and proved
to be successful beyond expectations. Un-
doubtedly, the plan will be repeated next year.

The state secretaries, J. Fred Jones and
W. D. Dewese announce that they will
begin tabulating statistics for the new Year
Book in a short time. They have sent out
the second call for reports, paying the re-
turn postage each time, and yet many
preachers and clerks pay no attention what-
ever. Much has been said about a "temper-
ance conscience," and a "missionary con-
science," but there is also need of a "report
conscience." There are about 350 reports
that ought to be sent in in the next few
days.

Coronated Christians

BY EDGAR DE WITT JONES.

During the past six months First Church,
Bloomington, lost by death four members
whose passing should be a matter of solemn
interest to the entire brotherhood.

James Oscar Willson.

On November 15, Mr. James O. Willson
died after a painful illness of some months.
Mr. Willson was one of Bloomington's most
prominent Christian business men and at
the time of his death was president of the
Peoples' Bank and a trustee of Brokaw Hos-
pital. He was a graduate of Eureka College
and his wife who survived him, is a daugh-
ter of the late Peter Whitmer, long a pillar
in First Church here. Mr. Willson was a
faithful churchman, a quiet, sincere Christian
gentleman. He brought to the business cir-
cles of Bloomington a princely standard of
Christian ethics. He died in the very prime
of life. His influence still lives.

Francis Marion Emerson.

On December 14, Francis Marion Emerson
died at the advanced age of 94. He was our
modern Barnabas, one of the best and most
spiritual of men. Born in Kentucky, he was
intimately acquainted with scores of our pio-
neer ministers. He once prepared for me
a list of seventy-four preachers among the
Disciples whom he had heard preach. In the
list were the names of Alexander Campbell,
Walter Scott, Barton W. Stone, John Smith,
the Creaths, both father and son, the Rogers,
both senior and elder, Isaac Errett, Dr. Hop-
son, W. T. Moore, in fact, the names of
nearly all of our better known ministers
from the early thirties to the present. I
have never known a godlier man. His life
was full of sweetness and light. Somewhat
conservative in his views he was a lover of
all his brethren. He rests from his labors
and his works do follow.

Judith Anne Bradner.

February 28, Mrs. Judith Bradner, aged 97
years and 10 months, completed her long
and useful earthly career. Mrs. Bradner was
one of the thirteen original charter members
of First Church. Her father was W. T. Ma-
jor, in whose house the organization took
place, and who was one of Bloomington's
most distinguished pioneer citizens. Mrs.
Bradner was an extraordinary woman, know-
ing intimately Alexander Campbell, Col. E.
D. Baker, Abraham Lincoln, Judge Stephen
A. Douglas, and a host of other noted men of

political and religious fame of sixty years
ago. She delighted to tell of those now
haloed times and characters. She died
strong in the faith of her fathers and ever-
so-willing to put off the old tabernacle for
one eternal in the heavens.

Miss Susan Loehr.

June 2, there died Miss Susan Loehr, long
a resident of Bloomington, and a faithful
follower of Christ. Miss Loehr, who was in
her 94th year, was born near Somerset, Pa.,
her father's place adjoining that of Judge
Jeremiah Black. She possessed considerable
means and gave away much of it to worthy
causes. To the local Y. M. C. A. she gave
\$5,000 and to several of our missionary
boards she made substantial gifts. One of
her last gifts was that of a memorial win-
dow to the new church edifice at Somerset.
Miss Loehr was the old-fashioned type of
woman of simple habits and childlike faith.
For years she was unable to get out to church
services but never a day passed without de-
votional services in her home. It was her
daily custom to read a passage of Scripture,
sing a hymn from "The Christian Hymn
Book" and pray. She died as she lived in
steadfast faith and sure hope of a fuller life
beyond the grave.

The memory of these good people is more
fragrant than white lilacs and old-fashioned
roses. Though dead they yet speak. They
were friends of God and benefactors of men.
We miss them sorely, but into their places
are stepping some younger disciples upon
whom we depend for like leadership in the
service of the King.

First Church.

Bloomington.

Chicago

Among the fine company of men studying
in the University of Chicago this summer
are P. J. Rice, pastor at El Paso, Tex.; Clay
Trusty, pastor in Indianapolis; Cloyd Good-
night, pastor at Shelbyville, Ind.; E. E.
Elliott of Kansas City, secretary Brother-
hood of Disciples; C. C. Buckner, pastor
Irving Park Church, Chicago; Walter
Athearn, professor of religious pedagogy,
Drake University; Phillip Johnson, professor
of philosophy, Bethany College; W. H.
Erskine, missionary in Japan; Ellsworth
Farris, professor of philosophy, Texas Chri-
stian University. There are close to forty
graduate students enrolled. It is expected
that the number will be considerably in-
creased when the second term of six weeks
opens near the last of July. The Disciples'
Divinity House now counts over 300 of its
former students in the pulpits and profes-
sorial positions of the brotherhood.

A. J. Saunders, pastor at Wellington,
New Zealand, is intending to return to this
country in the fall. Mr. Saunders was
formerly pastor at South Chicago.

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